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FOR THE

WOMAN'S UNION MISSIONARY SOCIETY  
OF AMERICA FOR HEATHEN LANDS

OCTOBER, 1900

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## THE MISSIONARY LINK

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The "Woman's Union Missionary Society of America for Heathen Lands," was organized in November, 1860, and incorporated in New York, February 1, 1861.

## FORM OF BEQUEST

*I give and bequeath to the "Woman's Union Missionary Society of America for Heathen Lands," incorporated in the City of New York, February 1, 1861, the sum of* *to be applied to*  
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# THE MISSIONARY LINK

VOL. XXXI.

OCTOBER, 1900.

NO. 10.

## WOMAN'S UNION MISSIONARY SOCIETY OF AMERICA FOR HEATHEN LANDS.

This Society was organized in 1860, and is the pioneer of Woman's Foreign Missionary Societies in this country.

It is undenominational, and so it presents a united Christian front to the heathen world.

It is carried on entirely by women, with unsalaried officers.

Its aim is the salvation and elevation of heathen women.

"Win for Christ," its motto.

REV. F. S. STEVENSON, of the Irish Presbyterian Mission, writes from Paranti: "The Bhils, who chiefly inhabit the mountainous districts (which railways leave untouched), have been almost wiped out in parts by the famine. One great difficulty is the timidity of the people. Many will rather die than surrender themselves to government on the relief works. Most, even of the intelligent laborers, believe that hospitals are arrangements for their destruction; and the ceaseless funerals from them and the poor-houses, naturally confirm this belief."

THROUGH Mrs. Helen S. Dyer, we hear that "Shorat Chuckerbutty, a graduate of the Calcutta University, from which she holds the degree of M.A., with her mother, a Bengali widow, instituted a society called the 'Daughters of India Association.' They desire to influence other Indian Christians to take some responsibility in the spread of the Gospel in their own country. When the famine of 1897 set in at their own doors, trusting the Lord for means, these devoted women took in fifty-two orphan children to be trained for Jesus."

A WRITER in a secular paper in Tokyo sums up for the encouragement of Christians the results of the past year: "The

rapid strides made by Japanese Christians in educational work in Korea, the launching of a Gospel ship for mission work in the Inland Sea, the establishment of a house for discharged convicts, the opening of reform schools for young criminals, the formation of the Young Men's Reform Association, are all events of importance."

WE hear of three Christian professors, and upwards of sixty members of the Christian Association in the Imperial University in Tokyo, Japan. There are thirty Christian Associations among the students in Japan, and a total membership of 850. Sixty students were baptized last year who had been brought to an acceptance of Christianity chiefly through the influence of the Y. M. C. A. Two battle-ships in the Japanese navy are commanded by Christian captains, members of the Presbyterian Church. Mr. Kataoka, the honored President of the Lower House of the Diet, is also a Christian.

AT the two hundredth anniversary of the Society for the Propagation of the Gospel, Bishop Wm. Croswell Doane, in his sermon delivered in St. Paul's Cathedral, London, said: "Foreign Missions are not an afterthought, an accident, an incident. They are not to be argued, to be excused, to be apologized for. They are the life of the Church, without which must come drying up and death. In every place the Saviour must be manifest, else we do not triumph in Christ. There are no degrees of longitude, there are no parallels of latitude; only the circle of the Equator, which girds the earth, and the measure that reaches from pole to pole."

ALTHOUGH tidings of the situation in China are not satisfactory, we call attention to the letters of our missionaries in Shanghai as of especial interest in this number.



# IN EASTERN LANDS

## CHINA—SHANGHAI.

### OUR SITUATION.

*By* MISS BERNINGER.

YESTERDAY afternoon we had a very small clinic, and when Dr. Garner asked why there were so few people they said they were afraid to come. We in Shanghai are not escaping as easily as we hoped. The Consul has been sending out a guard of men for five nights as there have been threats of burning the place. Dr. Garner and I are willing to dispense with the guard to-night. What we are most afraid of is, that we will be ordered into the Foreign Concession. Our going would be out of the question as the Wards are full of patients.

The people from the Yangtse Valley are pouring into Shanghai. They are wise, I think, in not staying, as the people did in Peking and Tientsin until it was too late.

You hear more at home than we do, as we are cut off from all telegraphic communication from the north. One telegram that came here went to Washington via Russia and then was cabled to us. Of course we hear all sorts of dreadful rumors, but do not know anything definite yet about the foreigners that have been shut up in Peking. The regular steamers from here have stopped running and all business is practically at a standstill. Every precaution is being taken to defend Shanghai, but we hope the foreign troops will soon put down the trouble and we can feel quite safe.

Miss Melvin writes: The situation in China is most painful, from the anti-foreign, anti-Christian spirit which is rampant. Missionaries are fleeing to Shanghai for their lives, and most of them have lost everything save the clothes they were wearing. Our Bridgman Memorial boarding school was closed the last of June, and all of the pupils returned home save those who had no parents. This sudden and enforced dismissal was a great disappointment, as we had prepared for an unusually fine Commencement. Later our day schools were also closed, as the heathen came into them and talked abusively to the teachers and disturbed all order and study.

Miss Elizabeth Irvine adds: I think if anywhere in China, we are safe in Shanghai. Little aggressive work is being done, but we still hold our regular services, as they encourage and strengthen the faith of our native Christians. To those who have recently renounced heathenism, this is the severest test, but we believe that the native church will come out of it purified. Although advised to move into the foreign settlement for safety, we have not done so, because of the effect this will have on the native Christians, who would be greatly influenced if we showed signs of alarm.

Not long ago, a young man from one of our out-stations visited Shanghai on purpose to see if we had left for America as had been rumored. He belongs to a Christian family, although not a professing Christian, but his visit proves his interest in us. The district he came from was greatly distressed fearing my sister had been killed, the rest of us having returned home. You cannot appreciate how much the native Christians are guided by our attitude at this critical moment, as rumors are rife that our mission buildings are to be burned and they wonder much, that we are calm, trusting in the power of our great God.

### BIBLE TRAINING SCHOOL.

*By* MISS MARY J. IRVINE.

THE dedication of our Bible Training School, a Memorial to Mrs. Richard Allen, took place June 27th, although we had moved in a few days before and were comfortably settled.

The building of it was a strain, as I have not left the workmen without supervision even for one hour, for they are so thoroughly unreliable. The outside of the house is foreign but inside is Chinese. The tablet giving the memorial name and object received much comment from every guest and often I heard them say, "How clever these foreigners are!" We can accommodate comfortably fifteen women, and seven Bible Readers are in our staff. The influence of such a home will be far reaching, as I long to have the inmates know what a Christian life means, and that they are bound to spread the Gospel message when they return to their country homes.

## INDIA—ALLAHABAD.

By MISS EDITH MAY.

DR. JOHNSON has a camp near Sīrāthu, and found there a young man and woman who were really anxious to be taught concerning Christ. As Dr. Johnson was leaving for America, he asked us to continue work in the villages and some one from our mission has been out to visit them on an average twice a month. Lately two of our native Christian teachers taught there daily and also went out in the cool of the morning and evening to the neighboring villages to give the Gospel. This to me is ideal missionary life,—to live among the people. Of course it means self-denial for the teacher,—no other food than rice and *chupati*, and flies innumerable.

Mr. Alexander, one of the Presbyterian missionaries in Fatehpur, was willing to baptize two of the candidates, so we rose at 3 A.M., took a four mile drive, beautiful in the early morning, and walked through the fields, as there is no road to the village. As we reached the house, instead of the charm which they hang over the door to frighten away evil spirits, was the text, John iii., 16, printed in large Hindi characters. We received a glad welcome, and first had a little talk with the two young people, and prayed, and Mr. Alexander asked them a few questions.

I will give you in substance the questions asked of Sarah and the answers she gave.

"Who is Jesus Christ? The Son of God. Why did He come into the world? To save sinners.

Who are sinners? All men.

What! are good men sinners? Yes, God says there is not one made without sin.

How can Jesus save sinners? If a sinner trusts Jesus, believes that Jesus died for him, he will receive salvation.

Can not one be saved in any other way? No, because Jesus is the only one who bore our sin.

How do you know that Jesus Christ came to save you? My heart tells me that I have sinned, and as Jesus came for sinners, I know He came for me."

It did one's heart good to see her earnest, serious face. Her husband also was clear in his mind, so we went out under the shade of the trees. Already the villagers, all heathen, had assembled, perhaps fifty men and women leaving their field work. We sang one or two hymns, then Mr. Alexander explained

what was about to be done and the service began. It was most informal, interrupted by explanations for the benefit of the heathen friends present. Again Mr. Alexander asked the two candidates a few questions, and quietly and clearly they answered, recognizing Hinduism as a false religion and confessing Jesus Christ as their personal Saviour. Then they were both baptized, their four-year-old child also being baptized with them, the people all keeping very quiet and respectful.

The baptism over, Mr. Alexander explained to the people that this young man and woman wished to obey God's commands, and we had the solemn marriage service, so different from the heathen ceremonies. I think the people were much impressed, and the young man and his wife were radiant. To our right was the grave of the young man's grandmother, an earnest Christian who had fled into these fields at the time of the mutiny. It seems now as if that spot were really standing for Christ, and many in that village must be won for Him. We then went into the house and had a little talk with them about the future.

When you think that neither the man nor woman yet knows how to read, and that all they know has been taught them by word of mouth at rare intervals, it shows how the Holy Spirit can work where He finds an open heart. The woman said to me, "If we could only have some one with us six months more, I am sure I could learn to read, and then I could learn more of God." We hope during the next cold season to send some one there to stay.

## CAWNPORE.

## EVANGELIZING.

By MISS LILLIAN E. DIETRICH.

I HAVE just returned from an evangelistic tour, and as I went from village to village with one of our assistants, and watched the attentive, longing faces of the simple village people listening to the Gospel story, and realized how few their opportunities of hearing it were, I was more than ever impressed with their needs, and determined to make a greater effort than ever to reach them. You know the plan of our work, and how we take our tent and, pitching it beside some larger village, walk through the fields to the surrounding hamlets, staying only long enough at each place

to give them the Gospel story. In doing this, we were often glad of the opportunity to give the people a few words as they were going or coming from their labors in the fields. One day just at sunset, we met a number of the farmers returning from their labors with as many more women and half-grown children. It was an opportunity for speaking a word which we could not miss, although we too were tired with our day's work. They readily stopped for a little conversation, and one of the men made me for a moment feel quite condemned as he said, after listening very attentively, "We are only poor village people, working from sunrise until dark in our fields; we can neither read nor write, and no one has ever told us about these things before, so how *could* we know about them?" He said it with such a look and tone of reproach that I felt as though I were personally in fault, until I remembered that this particular village was twenty miles from our mission station. I inwardly determined to make a greater effort to reach the village people hereafter.

Coming home from villages, saddened at the many, many lives who know not Christ, it is with unbounded pleasure we enter the Mary A. Merriman Orphanage, where we see the 120 young lives growing up with a daily increasing knowledge and love for the Saviour, and look forward to the day when we shall be able to send forth this little band of workers to carry the Gospel message to their sisters who know not of the Saviour of the world.

### CALCUTTA.

#### ANSWERS TO PRAYER.

By MISS CARRIE HODGKINSON.

ONE of my women has been so much in my thoughts, I would like to write of the special answers to prayer in her behalf. Two years ago I met her in her own home, as she was a young married woman and was then paying her mother a long visit by her mother-in-law's special permission! For several months she had the opportunity of listening with the rest of the household to the story of Christ. Her simple and childlike acceptance of the truth was very beautiful, though I sometimes wondered whether she quite understood all she heard. She and her mother both professed their belief in Christ, but Choudi always used to add—"But what is the use of

believing when I cannot confess Him? My husband's family is such a bigoted one, and in a few years, as my children grow older, I shall be expected to join in the regular idol worship." In course of time she returned to her mother-in-law's house and for many months I saw very little of her, but was thankful that I was allowed to enter the house and give her tracts. I knew, however, that my presence was not welcome and so never stayed more than a minute or two. She told me that, owing to the many household duties imposed, she could barely find time to read the tracts I left with her.

After nearly a year I was delighted one day to find her back in her own home and as ready as ever to listen to the lesson. She complained of doubts that would arise in her mind. "When you talk about Christ," she said, "I find it easy to believe, but when my people begin to argue and praise the Hindu religion, I sometimes wonder which is true." I told her Satan was trying to tempt her and she must pray for help and wisdom if she wished to continue believing in Christ. She answered so simply,—"Yes, that must be it, Satan does not want me to trust in Christ, but I must not listen to him, my mind gets unsettled so easily." Truly she is one of the weak ones for whom one must pray unceasingly. It is such a comfort to remember that He will not quench the smoking flax.

Last month she had to go back, very unwillingly, to her mother-in-law, and we made her a special subject for prayer. When I called at the house the week after, to my surprise she asked me to sit down; very much astonished I did so and found them quite willing to spare her for half an hour. She was not left alone with me; her mother-in-law thought it safest to sit close by and listen too, so I had the opportunity of giving her the message as well!

Last Monday, she was allowed to come alone and listen, but I noticed her father-in-law sat in an inner room during the lesson; this, however, may not have been intentional. They are always very polite to me and do not openly show any disapproval of my visits. My hope and prayer are that they will continue their kindness to the poor girl and allow her to have her regular Bible lesson, and who can tell what the results may be? I am sure she will have a place in your prayers, as she has in ours.



## HOME NOTES.

### HELP THESE LITTLE ONES.

THE friends who have sent money through this Society for famine sufferers in India will be interested in hearing how Miss Dietrich is using these funds. Although none of our stations are situated in the famine district, as during the last famine, yet the Mary A. Merriman School has again opened its hospitable doors to the starving children. Miss Dietrich writes: "If you should receive any money for the famine, please remember that we at Cawnpore are doing our mite. I am expecting thirty girls to-morrow from one of the bad famine districts. I expect to keep them quite separate and away from the girls in the Mary A. Merriman School for several months until they are recovered from the effects of their starvation and suffering, and would like to have all expenses connected with them, until that time at least, quite separate. This is the use to which I am putting the money sent me for famine purposes.

"We can get any number of girls—and each girl taken into our Mary A. Merriman Orphanage means one more saved, for even if they live only a few years they invariably accept Christ as their Saviour before they die, so that we feel our labor has not been in vain; but many of them will live, and grow up, I hope, to lives of usefulness."

Looking back to the time when this present Orphanage was built we remember how, after it was staked out, all was enlarged to give room for over a hundred famine orphans, and as we think how the extra expense was met, and in what unexpected ways funds have been sent to support these children, our hearts are filled with thankfulness and we have faith to believe that the support of these, too, will be assured. Who will help care for these thirty little ones? Twenty dollars a year will feed, clothe, and support a child. Surely it is a blessed work and one that brings a quick reward. The children thus gathered into orphanages come under Christian influence as they could in no other way, and our responsibility is great to save as many as possible.

M. S. S.

[In considering the great question of the causes which led to the rebellion in China, we condense from *The Christian* this able article.—ED.]

### THE MEANING OF PEKIN.

By REV. GEO. HUDSON (of Hangchow).

IT must be borne in mind that the present outbreaks are not anti-Christian in their nature, but *anti-foreign*. Their object is not the suppression of Christianity, but the total elimination of the foreign element from Chinese affairs. The fact that the native Christians have suffered so severely arises not so much from their profession of Christianity as from their identification with the foreigners who have introduced Christianity into China. These are regarded as agents of the various foreign powers, sent to China for the express purpose of stirring up sedition, and thus preparing the way for the Emperor's broad domains to be overrun and conquered by the armies which it is believed will follow in the wake of the supposed secret political agent. Let it be noted that the text of the decrees of the Empress-Dowager and the latest usurper of the Imperial prerogatives is "Expel or exterminate the *foreigner*."

It must also be remembered that books, newspaper articles, etc., have openly discussed the partition of the Empire for years past. It seems to have been assumed that all this discussion went on without the knowledge of the Chinese authorities. Perhaps it will be news to many of your readers to learn that Bureaus of Foreign Affairs have been established in many, if not all, of the provincial capitals; that an English-speaking Chinese is attached to every bureau as interpreter and translator; and that through him the high provincial authorities have been able to follow closely the outspoken and ill-advised proposals for dismemberment.

By the efforts of the French Minister, the Chinese Government was induced last summer to grant official status to the Roman Catholic hierarchy. The effect of this is that the bishops and clergy may carry on negotiations with the various officials independent of the consular authorities. Bishops are entitled to demand interviews and conduct affairs with viceroys and governors, priests with prefects and magistrates, just as if they were possessed with ministerial or consular rank. It is inconceivable that a

Chinese will be able to distinguish between the political agent and the religious propagandist under such circumstances.

I bespeak an impartial hearing and careful consideration of what I believe to be a third and very potent cause of the hatred of foreigners on the part of the Chinese. I refer to the opium traffic. The Chinese trace their national decay and attribute their national disasters to the use of opium. The introduction of the habit is indissolubly associated with their intercourse with foreign nations, and especially Britain. These sentiments are common to all classes. The great Viceroy at Wuchang, Chang Chih Tung, probably the ablest man in China today, has denounced the use of the drug in unmeasured terms, comparing it to a devastating flood which sweeps everything into destruction in its onward rush.

When the present disturbances are suppressed, our Government, in conjunction with the other European Governments and America, will be called upon to formulate a new policy with reference to China. One ventures to express a hope that the whole past policy of the Government in regard to Chinese affairs will be reviewed, and the greatest blot on the English escutcheon be wiped off.

### CONSECRATION OF THE WILL.

**F**REE will is a fact, an awful fact. The fact may be denied, but the fact is there.

The mysteries that are connected with this doctrine obscure, but do not obliterate, the truth. God has endowed man with a wonderful power of choice. It is said to man, "Choose this or that." The whole dignity of human nature is involved in that "or." If all that could be said was, "Choose this and that," humanity would be dwarfed to the dimension of a mechanism rather than a manhood.

The true idea is, not the breaking, but at most the gentle bending of the will, not the destruction, but the consecration of its powers. The man's will must remain, for that is a God-given faculty, the basis of all moral character, the point of departure for possible destinies that may prove glorious and satisfying. God never seeks to take back the will which He has conferred upon man. That is not His way. He gave the gift

knowingly and deliberately, and He stands by His decision.

What God does ask, however, is the consecration of the human will, and its consecration by its very consecration. It is still to be "my will," but my will doing "Thy will." This means the perfection of volitional power, and the idealization of impulse. It denotes man at his best, not self-destroying, but self-surrendering. The voluntariness, the freeness, of it is the essence of the whole thing, and constitutes the true dignity and glory of the human subject.

It is not strictly accurate then to speak of the human will as being "lost" in the divine. Tennyson sings:

"Our wills are ours, to make them Thine."

That is it. The wills are ours, otherwise humanity would possess little real dignity. But our wills are ours for an ulterior purpose; they are ours, not with a view to their remaining centred on the selfish human subject; they are ours "to make them Thine."

"Not my will, but Thine, be done," is not easy to say. It is hard to say it when all goes well, when the pilgrim walks independently through scenes bright with a glad prosperity, and harder still when the sun of hope sets, and the soul, blinded with its tears, gropes its way painfully along through the shadows. Man does not readily subordinate his will, either in prosperity or adversity, to the governance of a Higher Power above him. Whose will, then, is to govern? That is the great question of life. There is no other question that can compare with it, for on its true answer depend not alone man's well-being and happiness in this present sphere, but as well, and more momentously, the issues of eternity. There is only one intelligence that can safely be supreme; only one will that if we saw as much as God sees we would wish to trust with the ordering of our lives, and there is only one temper of mind which, however hard it may be for the natural heart to bend so far, leads to final and perfect peace, to deep-welling and perennial joy, and that is the spirit of filial submissiveness which at every stage of existence and in every experience, murmurs the Master's prayer, "Thy will be done."—Condensed from *The Indian Witness*.





CHILDREN OF MARGARET WILLIAMSON HOSPITAL.

## FOR MISSION BANDS.

### OUR LITTLE PRINCESS.

*By L. RODERICK.*

I HAVE had to part with one of my dearest little pupils, the Nepalese Princess Probbabotee (glorious); for she is soon to be married, though she is but eleven years of age. Her father came to Allahabad an exile from Nepal, which is an independent state in the Himalayas; and when Probbabotee was born, her parents were forbidden, by priestly astrologers, to see her face, which they declared would be fatal to either them or the child. To avoid any accidental occurrence of the calamity the baby Princess was sent when only four hours old to the house of a wealthy Bengali, who is physician to the Nepalese Prince,

where the girl has been brought up as a Bengali, both in speech and manners. Her pet name in the family was Mauja or Pity. The baleful influence of the stars is said now to have ceased, so the parents have seen their child's face.

The Bengali language will prove useful to her, for she is to be married to a Prince who is heir to the throne of Tipperah, a feudatory state near Assam, and Bengali is its court language. As the Prince is to be installed as Yuoraj or little Raja, on his marriage with the Nepalese Princess, the rites must be performed in Tipperah. This installation is to formally confirm his heirship. The photograph of the youthful bridegroom was shown to me dressed in a Colonel's uniform of correct English style, even to the cap; Tipperah has a state army, as it has its own

revenue and coinage. The Princess Probhabotee, who was seated on a chair opposite me when the photograph was shown, drooped like a flower and veiled her face so as not to catch even a glimpse of her future lord's picture.

A Nepalese court custom prohibits a girl's face being shown for the selection of a bride, but as the Prince of Tipperah declined to marry before the bride's face was approved by his near female relatives, the ceremony had to be gone through, to the entire satisfaction of both parties. So charmed were the ladies from the court of Tipperah with the little Princess, who was arrayed in cloth of gold for the occasion, with a coronet on her head, and bejewelled as her position required, that they would have liked to take her away in their arms at once to Tipperah. But there were formalities to be gone through and on the bride's side presentation of seven gifts, which have been duly bestowed. The gifts consist of a golden shield, a jewelled sword, and bow and ornaments for her person.

Princess Probhabotee's father has about a hundred wives, but the Prince of Tipperah is an enlightened young man, and Princess Probhabotee will be his only Queen, but she is never to return either to her father's home or to the adopted home of her childhood. I am thankful she is saved the degradation of being one of many wives, for this ancient custom of the Hindus is still in vogue among many of the Rajas. I have taught the Princess to read Bengali. Miss May has given her a New Testament which she is to take with her to her new home.

I must tell you how my last visit to her ended. After I had taught her the lessons, she walked to the end of the veranda away from me, and then walked shyly back to me with an English sovereign in her hand, followed by the women of the household, who expressed their wonder aloud, as to whether she would remember what she had to say to me. But she was quite equal to making her little speech, which had evidently been taught her, and said it prettily too, as she placed the sovereign in my hand.

I was too startled and surprised to tell her what I would do with it, but I am sending it with this letter to you, and I have written her that the coin is going to far America to the ladies through whom she has been able to hear of Christ.

## DURING THE RIOTS.

By LILLIAN E. DIETRICH.

**D**URING the recent riots in Cawnpore on account of the plague regulations and restrictions the native people rebelled and for a week or ten days the lives of Europeans were considered to be in danger. The feeling was also very strong against native Christians, which included children gathered in Orphanages. During the worst days and nights our Mission Home was guarded by a special armed guard of volunteers. Among the 120 children in the Mary A. Merriman Orphanage are about twenty wee children under five years of age, whom we call "our babies." During these exciting days we found little time to pay attention to them, but they realized that something was wrong although they did not know what. I do not know just how much was told them, but evidently enough to excite their fear. Immediately this little group of twenty babies went off by themselves and, kneeling down in one corner of the playground, began to pray that God would protect them and us. Their example was soon followed by all the children, who gathered together into little prayer-meeting groups of their own accord, but the babies set the example, which we thought was very sweet in them.

A short time before this, Lucy, one of these little ones, having an operation performed on her eye, was put under chloroform and much to the astonishment of the doctor the whole time she was unconscious she was repeating her prayers. This little girl, quite blind now, is only about seven years, but she is very bright and has already learned to read the New Testament in the raised characters for the blind.

**T**HE saddest and most hopeless lot in China is that of the "nourished daughter-in-law"; the girl who, yet too young to marry, is sent to her betrothed husband's home because of her parents' death or extreme poverty. Her mother-in-law resents this most vehemently. Why should she be called upon to feed and clothe for years the unfortunate child? As there is no one to take the girl's part, she is usually overworked, reviled, beaten, and sometimes half-starved and driven to sleep with the dogs in her new home.

# RECEIPTS of the Woman's Union Missionary Society of America for Heathen Lands from August 1 to August 31, 1900.

## MASSACHUSETTS.

Boston.—Boston Br., Mrs. Henry Johnson, Treas.:	
"Mrs. Walter Baker Memorial Band," Miss E. B. Sharp, Treas.:	
Miss M. L. Richardson, for furnishing Bible Women's Home, Shanghai,	\$25 00
For support of Ah Me, Bridgman Mem'l Home, Scholarship, L. L. B. High School, Calcutta,	40 00
	50 00
Total,	\$115 00

## CONNECTICUT.

Whigville.—Mrs. D. E. Mills, for freight fund,	\$ 00 50
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## NEW YORK.

Brooklyn.—Mrs. S. T. Dauchy, an. subscription,	\$20 00
Miss C. L. Clark, for Miss Gardner's publication fund,	100 00
Corona.—"Leverich Mem'l Band," Mrs. M. Le Forte, Treas.:	15 00
for Bible Reader, Japan,	
Morganville.—"Sisters of Martha," F. M. of Stafford, per Mrs. F. H. Benedict, Sec'y, for Miss May, Allahabad,	20 00
New York City.—Mrs. Samuel J. Broadwell, an. subscription,	25 00
Dr. E. P. Hoyt, for operating table in Mary S. Ackerman Hoyt Mem'l Hospital,	71 25
Subscriptions to <i>Missionary Link</i> : Mrs. D. E. Mills, .50; Miss H. E. Burnet, 1.00. Total,	1 50
Syracuse.—Per Mrs. Robert Townsend, "Mrs. Emily Maltbie Babcock Mem'l Fund," for education of girl, Yokohama School: Mrs. A. C. Belden, Mrs. Chas. Hubbard, Miss Gifford, Miss N. Gifford, Mrs. Shoals, Mrs. Oscar Soule, Mrs. A. C. Chase, Mrs. R. Townsend. Ref. Ch.: Mrs. Dr. Murray, Mrs. H. Chase, Mrs. J. Babcock, Mrs. F. B. Gill, Mrs. R. A. Boata, Mrs. J. Marsellus, Mrs. A. B. Kinrie, Miss A. Gannet, Miss M. Ackerman, Miss L. Nichols, Mrs. J. Nichols, Mrs. Candee, Mrs. F. Lyman, Mrs. Geo. Whedon, Mrs. Wm. Malcolm, Mrs. Lyon, Mrs. George Boata, Mrs. Geo. Greenway, Mrs. Townsend's S.-S. Class, Mrs. Maltbie Babcock (N. Y. City), Mrs. E. P. Loomis (N. Y.), Mrs. H. du Bois Mulford (Hudson, N. Y.), Mrs. Burnham (Irvington, N. Y.), Miss M. C. Bruyn (Auburn, N. Y.). Total,	45 00
Total,	\$297 75

## NEW JERSEY.

Chatham.—Oak Ridge Mission Band, per Miss S. Wallace, for the support of Shorno, Bible Reader, in Calcutta,	\$30 00
Millstone.—Ref. Ch. Auxiliary, Mrs. P. Eugene Nevens, Sec'y and Treas., <i>pro tem</i> ,	50 00
Newark.—Newark Aux., Mrs. E. D. G. Smith, Treas.:	
Woodside Zenana Band, per Mrs. C. C. Hine,	59 00
Phillipsburg.—N. E. For. Miss. Soc., Miss K. F. Beam, Treas., toward support of Funa Koshi Chuje, teacher, Yokohama,	15 00
Total,	\$154 00

## PENNSYLVANIA.

Scranton.—Mrs. and Miss M. Pauli, for their Bible Readers, Japan,	\$120 00
Scranton Br., per Rev. G. L. Alrich (Grace Ch.):	
King's Daughters for Sien Ngoo, 20.00; Girls' Mission Band and Jr. Y. P. S. C. E. for Young Nae, 10.00; Friends, for Soo Zien, 7.50; Shanghai Pastor's Class, for Anna Joseph,	

10.00; V. P. S. C. E., for Jane, 10.00, both of Cawnpore. Freight on box to China, 2.50.	
Total,	\$69 00
Whitford.—Easter offering,	5 00
Total,	\$194 00
Grand total,	\$761 25

ELIZABETH B. STONE, *Ass't Treas.*

## DONATIONS FOR MISSION STATIONS.

Lowell, Mass.—Y. W. C. Ass'n, box for Miss Mudge.  
Whigville, Conn., Friends.—A small box for Miss Beach.  
Newburgh, N. Y.—Mrs. I. A. Creighton, box for Miss Costellow.  
New York City.—Mrs. S. J. Broadwell, 1 doz. dolls for Miss Gardner.  
Sing Sing, N. Y.—"Hearts and Hands for Jesus" Mission Band, 15 dolls, basted patchwork, pictures, scrap-books, cards, and calendars for India; 42 prs. wristlets for China.  
Yonkers, N. Y.—"The Leake and Watts Mission Band," per Miss S. C. Easton, 100 marked New Testaments, 35 dolls, 16 scrap-books, for Miss Gardner.  
Morristown, N. J.—Morristown Aux., box for Cawnpore, value \$70.00; Miss Vernon, pencils and cards, for Miss Gardner.  
Germantown, Pa.—Germantown Aux., box for Miss Gardner, value \$108.14.

## TAKE NOTICE.

**O**CCASIONALLY complaints come to us that contributions are not correctly printed. Directions are always followed, as given in letters enclosing checks. Our friends would aid us greatly by naming the object, the contributors (either individuals or Mission Bands), and the exact locality. Often the Treasurer resides in a different place from an Auxiliary, and, accepting her address, mistakes may unintentionally be made.

In this connection we would ask our subscribers to THE MISSIONARY LINK to notify us of all failures in receiving the magazine, that the mistake may be promptly rectified.

We often receive no direct information of the death of our subscribers, and would request that surviving relatives will kindly notify us of this loss.

Life members are entitled to THE MISSIONARY LINK, and will receive it by sending an annual request for the same. Changes of address should be promptly sent to "THE MISSIONARY LINK," 67 Bible House, New York.



## SPECIFIC OBJECTS AND THE COST.

## AMOUNTS.

For American Missionary .....	\$600 00
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" Bengali Teacher, India.....	\$100 or 125 00
" Bible Reader, India.....	from \$50 to 75 00
" " Japan.....	60 00
" " Woman, China.....	\$40 to 60 00
" Child in Japan.....	40 00
" Child in China.....	40 00
" Child in Day-School, China.....	25 00
" Scholarship, High School, Calcutta.....	50 00
" Converts' Home, Calcutta and Allahabad...	50 00
" Inmates of Converts' Home, Shanghai (per month).....	5 00
" Schools in India.....	60 00
" Child in Orphanage, Calcutta.....	25 00
" Child in Orphanage, Cawnpore.....	20 00
" Native Teacher in Day-School, China.....	60 00
" Endowments of Beds in Hospitals.....	600 00

## ADDRESSES OF MISSIONARIES.

## Missionaries in India:

CALCUTTA: Doremus Zenana Home, 140  
Dhurruntollah Street.

ALLAHABAD: 3 South Road.

CAWNPORE: Woman's Union Mission.

## China:

SHANGHAI: Medical Missionaries, Margaret Williamson Hospital; other missionaries, Bridgman Memorial School, West Gate.

## Japan:

YOKOHAMA: 212 Bluff.

## IMPORTANT.

We would ask our friends to send checks payable to the "Woman's Union Missionary Society," as so many mistakes are made in transcribing the names of our treasurers. If possible, kindly avoid sending post-office orders, which are difficult to collect.

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Kardoo, the Hindoo Girl. 50 cts. This book is the story of a Zenana woman's life, by Miss H. C. Brittan.

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## CONCERNING MISSION BOXES.

**F**RIENDS who intend sending Christmas Boxes to our stations, will kindly bear in mind that it facilitates our work at the Mission Room, 67 Bible House, if such boxes can be delivered early; if possible during May or June.

We give a list of suitable articles for the boxes prepared through directions of our Missionaries:

## FOR INDIA.

Dolls—black-haired, with *china* heads, hands, and feet, sizes varying from 6 to 12 and 14 inches long. Wax composition, jointed, or kid-covered dolls are not desired. Kurtas—for Hindoos; made of good, stout cotton cloth, bleached or unbleached, or of fast-colored prints. White ones can be finished with red borders, if intended for Allahabad or Cawnpore.

Jarmas—A jacket with sleeves, worn by Bengalis, is simply hemmed, without *bindings* or *trimmings*, as only Ayahs (nurses) wear bindings, and not the better classes. Plain skirts are useful, cut straight, hemmed, and gathered into a band.

Patchwork—*basted*, is needed to teach sewing to the younger scholars.

For prizes—Whatever pleases girls in America will be useful: boxes of note-paper, work-bags, or boxes of lead pencils with rubbers, small looking-glasses, or any pretty article.

For general use—Sheets one yard and a half wide, pillow-cases, towels, napkins, and handkerchiefs; soap, combs, wash-rags, scrap-books, and picture cards; long-sleeved aprons, such as children at home wear, made of calico or gingham.

In CHINA, knitted or woollen articles are very acceptable. The knitted wristlets must be about four inches long and large enough for children varying in age from seven to thirteen.

Old linen is very much needed for hospital use.

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ENDOWED BEDS IN MARGARET  
WILLIAMSON HOSPITAL,  
SHANGHAI, CHINA.

ENDOWMENT \$600.00.

**O**UR friends have often expressed a wish to know the names of the *endowed* beds in our Hospital in Shanghai, and we therefore give the list as it now stands.

Julia Cumming Jones— } Mrs. E. Stanislaus Jones.  
Mary Ogden Darrah— }  
Robert and William Van Arsdale—Memorial by their sister, Julia C. Van Arsdale Jones.  
New Jersey—Miss Stevens.  
Henry Ward Beecher— } Plymouth Foreign Missionary Society.  
Ruthy B. Hutchinson— }  
Mary Pruyn Memorial—Ladies in Albany.  
Samuel Oakley Vander Poel—Mrs. S. Oakley Vander Poel.  
Charlotte Otis Le Roy—Friends.  
Emily W. Appleton—Mrs. William Appleton.  
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The American—A Friend.  
The White Memorial—Medical Mission Band, Baltimore.  
E. Cornelia Shaw Memorial—Mrs. Elbridge Torrey.  
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Elizabeth W. Clark— }  
Jane Alexander Milligan—Mrs. John Story Gulick.  
"Martha Memorial"—A Friend.  
Mills Seminary—"Tolman Band," California.  
Maria N. Johnson—A Friend.  
"In Memoriam"—A Sister.  
Maria S. Norris— } Miss Norris.  
Mrs. Sarah Willing Spotswood Memorial—By her Daughters.  
John B. Spotswood—Miss Anne R. Spotswood.  
A. B. C. Bed—By Friends.  
Sarah A. Wakeman Memorial—A Friend.  
In Memoriam—A Friend.  
Ellen Logan Smith—By her Mother.  
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Mrs. Sarah Scott Humphreys— }  
Olive L. Standish—Mrs. Olive L. Standish.  
Eliza C. Temple—Mrs. Eliza C. Temple.  
Mrs. Rebecca T. Shaw Memorial—Mrs. Elbridge Torrey.  
Perlle Raymond—Mrs. Mary E. Raymond.  
Mrs. Mary Elliot Young—Poughkeepsie Branch.  
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